Two fruitfull and godly *Sermons, preached at Dorchester in Dorsetshyre, the one touching* the building of Gods Temple, the other what the Temple is.

Haggai. 1. 8.
Goe vp to the Mountaine, and bring woode, and build this house, and I will be fauourable in it.

Imprinted at London, by *John Charle-wood, dwelling* in Barbican, at the signe of the halfe Eagle and the Key.
1586.

To the right worshipfull M. George Trenchard Esquire, one of *her Maiesties Iustices of the peace, in the* County of Dorset, and one of the deputies Lieuetenants of the same shyre.

W. Chub wisheth the plenty of Gods graces in Christe Iesu.

(.·.)

THe great zeale of good King *Iosias*, and the singuler care he had in repairing the Temple of God, & maintaining true holines, was not onely propheſied by *Iddo* 300. yeeres before his byrth, but is now remembred many hundred yeeres after his death, as a moſt worthy preſident for all godlye and well affected mindes, for in him was firſt found lyberality, in diſburſing money toward the building therof, then wiſedom in appointing godly ouerſeers to ſee it well doone, and laſt of all care, in hauing ſkilfull workmen to doo it, the which godly diſpoſition of his, ex- 2. King. 22.

preſſed the very fruits of a good mind in aſmuch as he wold willingly haue the place erected, wherein the name of God myght bee glorified, and hys lawes & ſtatutes read and exerciſed, and the people of God taught and inſtructed: ſuch diſpoſitions are the very badges and ſhewes of a feeling conſcience, and a godly ſetled minde.

I may think no leſſe in you (right worſhipfull) but as a ſeconde *Ioſias*, haue endeuoured your ſelfe very carefully for the erecting of gods glory in the Towne of Dorcheſter, my natiue towne, in that you haue not onely ben willing for the exerciſing of preaching in the ſame towne, but haue offred your liberality for the furthering, continuing, and eſtabliſhing, thereof, to the great comfort of the towne, & no les ioy to the borderers. By occaſion whereof, I was not onely moued with a comfortable minde for my natiue country, to ſee the proſecuting of ſo good a purpoſe, but was

alſo

alſo bent vpon the ſame argument to preach theſe two Sermons following, which as well in thankfulnes for your proceedinges, as in ſignification of mine vnfained goodwyll, I humbly preſent vnto your worſhip, beſeeching you to allow of the ſlender gyfte, and to couer the vnwoorthines therof with your accuſtomed clemency. And therein, as I ſhall think my pains eaſed, my works bettered, and my trauell well beſtowed, euen ſo ſhall I perſwade my ſelf, to be much bound vn to your worſhip for your louing acceptation. And for the ſame ſhal con tinue mine vnfained hart in faithfull prayers vnto GOD, to bleſſe your dayes with the increaſe of his benefits, to whoſe merciſull tuition I com mend you. VVritten in Froome zelwood, the xii. of December. 1585.

Your vvorships poore countryman ready at commandement,
W. Chub. Miniſter.

¶ A Sermon concerning the building of Gods Temple.

Ezra. 4. Cap. 1. 2. 3. verſes.

1. But the aduerſaries of Iudah and Beniamin heard that the Children of the captiuity builded the Temple vnto the Lord God of Iſraell.

2. And they came to Zerubbabel & to the cheſe fathers and ſayd vnto them. wee wyll builde with you, for we ſeeke the Lord your God as ye doo, & we haue ſacrificed vnto him euer ſince the time of Eſar Haddon king of Aſhur, which brought vs vp hether.

3. Then Zerubbabel and Ieſhua and the reſt of the cheefe fathers of Iſraell, ſayde vnto them. It is not for you, but for vs to build the houſe vnto our God, for we our ſelues together will build it vnto the Lord God of Iſraell, as Kyng Cirus the Kyng of Perſia hath commaunded vs.

THe moſte comfortable doctrine of ỹ building of Gods Temple, is expreſſed in many places of the olde Teſtament, as a notable example how the godly endeuoured themſelues, to ſet vp that place wherein the name of the Lord ſhould alwaies be glorified, and hys lawes exerciſed: not that the ſame place ſhould ſimply be the Temple made wyth lime

lime and stone wherin God should dwell, for God dwelleth not in Temples made with stone, but because God had ordeyned that a place should be erected for that purpose, wherin his Lawes should bee read, published, learned, established, and by God himselfe heard and allowed. And for thys cause many the godly kings, as Salomon, Cyrus, Darius, Josias, Zerubbabell, &c. endeuoured with all study to accomplyshe and erecte it, and which God hath specially commaunded, hauing relacion principally vnto that Temple, wherein indéede his name ought to be glorified, his lawes established, and wherin himselfe as chéefe patron, is alwaies resident, which is our bodye, which by the vertue of our heade Christ, is called the Temple. Nowe for asmuch as the people of GOD in those dayes, were specially knowen by theyr great zeale, paine, and trauel, in erecting that holye Sanctuary, as hauing an onely care for the furthering of holy thinges, (least they might otherwise bee drowned with prophane and worldly matters) euery good and godly man endeuoured to sett his hand to the building, by which occasion, the godly were discerned and knowen

from

from the vngodly: but sithence that tyme through the weakenes of mannes iudgement, and the diligence of Sathan, the vngodly, hauing no other credite to afourde Sathans marchandise, and Sathan hauing no better meanes but by woorking hys slights and deceipt in the vngodly) they I say, haue vnder the pretence of holines, wrought Sathans purpose, and deceyued many seely yong ones in these dayes: as appereth by thys text which I haue now in hand, wherein is shewed, howe the aduersaries of the Church would haue buil-ded with the people of God, and how they sought the Lord God, and how they hadde donne sacrifice vnto him, which profession of theirs, and ioyning themselues to the people of God to build with them, was but a slight to bring their deuilish practises to passe, as appereth in the fourth verse following. Where it is declared that they discouraged the people of God, troubled them in their building, and hired counsellers to hinder theyr deuise. A common practise amonge the vngodly, to pretende some mischiefe & wickednes vnder the colour of holines, such hath bene the pollicies of all the wicked and vngodlye

2. verse.

Their purpose.

52128

from the beginning, to credite theyr wycked pretences vnder the colour of fauitimony. As in these appeared, who sayde first, that they woulde builde with them, that is to say, with the godly. This is a notable policy of Sathan, to cause the wicked to bring their purpose to effect, the rather to deceiue the weaker sort by counterfeyting holines, and by making themselues as it were seruaunts of one household, and sheepe of one flock: for this cause doth Sathan himselfe, sometimes transforme him selfe into an Angell of light, because by ỹ glorious shape he wily rather beguile and deceiue, allure and confound, the simple true meaning sorte, euen as the Wolfe by putting on a sheepes skyn, may the rather haue accesse to the flocke to murther and deuoure at his pleasure. After the same sort dyd Iudas salute and kysse hys maister Christ, which kisse and salutation was a signe and token of loue, but it hatched hatred and treason (a) I may very well liken them to a great many in these dayes, which vnder the colour of comming to the Church, and frequenting the company of good men with freendly faces, and bountifull gifts, do further theyr wycked

(a) The gest without a wedding garment that thrust in among the bidden gests shewed the like effect.

wycked pretences, in ouerthrowing the estate, and confounding religion. In whom hath treason appeared strongest of late yeeres here in England, but in those that haue beene admitted into fauour. After that they had protested great loyalty and frendship: the old saying is verified. In trust is treason, and in the fayrest rose is soonest found a canker. Vnder the coloure of a frendly quaffyng, King Iohn was poysoned by pledging a Fryer, such are colours of dissemblers, whose affections are farre from their outward shew. Pylate in a fayre shew of Iustice & fauoure, could wash his hands from condemning the giltles blod of Christe, and yet gaue sentence on him, such counterfeyted fauor is ioyned in stede of frendship, and such abhomination in stede of holines, that we may say, the wood which they bring is wormeaten, and the stones they builde withall is as rubble, not fit for so glorious a sanctuary as the Lords Temple. They haue made estimation of their owne houses more then the Temple of the Lorde, which lieth waste, and yet they say, they will ioyne with the true and godly builders, furdermore they say, that they sought Agge. 1. 2.

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5212a

the Lorde, but as they did after a dissembling sort ioyne with the godly, offering to build with them, & purposing nothing lesse, euen so now do they say, that they haue sought the Lorde, whose diligence and industry is iudged the weaker, because they haue not founde him, for no doubt the Lorde is not so doubtfull to bee found, nor so strange to be spoken withal, but that if they had sought him with faith, and with a harty desire, they might haue found him. As our sauiour Christ himselfe sayth. Querite et inuenietis, seeke and ye shall finde, and as the Prophet Da-
Psal. 119, 2. uid sayth, Blessed are all they that keepe his testimonies, and seeke him with their
Deu. 4, 29. hole hart, and as Moyses sayth. If from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with al thy hart: but peraduenture if they sought him, it was (as Christe saith) with their lips, but their hart was far of, wherfore if we behold both their actions that is to say, to ioyne with the builders, and to bring nothing to the buidling, and to seke the Lorde and not to finde him, sheweth their bad pretences. But now see further and behold their profession and relygion, which was, that they had done sacrifice

Their religion.

vnto the Lord, in the which profession and religion of theirs, they expresse howe deuoutly and orderly they shewed themselues, in as much as they take their originall from Esar Haddon, otherwise called Sardanapalus, who was Senaherib, his sonne who worshipped the Idoll Nisroch as his God. It doth appeare in the booke of the Kyngs, how this people at their first enterance into Samaria, and possessing the Citties thereof, they feared not the Lorde, wherfore God sent Lyons to deuour them. Then they told the Kyng what happened, who commaunded that one of the priestes of the country shoulde teache them what to do, how be it, euery nation made them their Gods, and put them in the houses of the high places. And this séemeth was their sacrifice vnto their Gods, that they thēselues had made, euen a sacrifice agréeable to their profession, which was altogether as I said before in dissimulation, they were glad that they had caught the verye bare worde sacrifice, because it was the profession of the priestes of the law, instituted by God, as a figure of Christes priesthode, which signification, was as farre from their knowledge, 2.Re.17.26

5212a

(I meane of the true vse of the sacrifice) as their religion was from good deuotion, or as farre as Judas differed from an honest disciple, yet as Judas gloried of the title of a Disciple, though he vsed not him selfe as a Disciple, so these spake of sacrificing, yet knew not the vse thereof, as appered by their Idolatrye and dissimulation, enuy, interruption, trouble, and hinde ring the godly buildings: but as I sayde before, so I say still, all the vngodly from the beginning, haue had some shewe of godlines, the rather to vtter their deuilish purposes. The maner of the Scorpion is, to smyle and shew a louing countenance, to them that he wyll sting vnto death. Yonny many times beguileth hym that is poysoned, so it happeneth alwayes with double consciences, whose conscience is wicked and profession good.

2. Kin. 17. Esra. 4. 4.

The priestes of Baal and Elias, dyd both sacrifice, but not alike, nor with the like conscience, for the priests of Baal dyd it in Idolatry and superstition. Elias did it in good deuotion, and with a pure hart vnto the almightie: therefore the old saying is true, The hode maketh not the Monke. Hence is it that pure religion is groun-

grounded, vppon a spirituall profession, and not a ceremoniall shew, and hence is it, that we shoulde beholde the Lorde in trueth, and vnderstand him in righteousnes, not in a profession whose signification we know not, otherwise we might reason well, to say the papists did well to vse the worde of God in the Latine tongue, because it was the worde of God, but that could not be, because the knowledge and vse, and necessity therof was hidden from men. But so is the sleight and subtilty of the deuill, to colour in the sticken their wickednes, and deuilish pretences, with godly titles or godly names, or godly ceremonies, without the true vse and signification of them. The Ammonits did offer and vse sacrifice, but howe? moste filthily and abhominably, when they offered their sonnes and daughters to Moloch. The Ammonits 1. Kin. 11.

Iewes did put their truste in their Temple, saying: Templum domini, the Temple of the Lord, and not in the liuing lord himselfe, and that with a faithfull harte, as Dauid did in many places, and as is required of all the godly. This is to be noted, that betwixt the godly and the vngodly, the matter is all one, but the manner

52128

differeth, for trust being required of all, is found in all, but not alike, for the vngodly trust in their Jools, and in stocks and stones, and the godly in the lyuing Lord, who is theyr maker, preseruer and gouer nour. Likewise the Israelites did worship, but whom did they worshyp? not ẏ hygh and mighty Jehouah, but the Queene of heauen, that is, the Sunne & the Moone. Why? because say they, then hadde wee plenty of victuales, we were wel and felt no ouill. Such was the illusion of sathan, to fede their adoration with a worldly fauour of security, as though the true blessednes did consist in the peace and plenty of this worldly life.

Israelites.
Iere, 7, 18,
Iere, 44, 17.

Also the Pharesies did obserue ẏ whole Law in outward shewe. they fasted, they truly tythed mynt, annise, and commin, what could the world see in them, but the whole body of godlines, but yet Christe, who knoweth the secrets of all harts, said they were hipocrits & dissemblers. Who were more deuoute, and more gyuen to fasting then the Manichies, which gaue straight order for the obseruing thereof, and refrained from the eating of fleshe, and yet concerning all other cates and deyn-

Pharisies,
Math, 23,
Maniches.

deynties, they so porred themselues, that they cracked.

And I pray you what greater shewe of godlines, charity, humility, chastity, &c was there seene in our Papists, in al their actions here in England, and els where, they were ful of prayers, night watches, Dirges, and solemnities, but in what straunge tongue, and straunge deuise, and in what deuotion, the world knoweth, they were so full of chastitie, that none of them woulde marrye, and yet few but had his Curtisan: they were full of charity, and yet Tyrants, yea such Wolues, as did daily sucke the blode of Christ his flocke, they gaue almes plentifully, but they had politike deuises to extort it from others: they ordeyned & obserued many holy dayes, which bredd and hatched many idellers, Idolaters, feasters gamsters in all sorts, dauncers, incontinent match-makers, and such like abuses great store, scarce was there one ye coulde make account of hys fayth, for the comfort of the Gospell was hydde from them, and all good & godly exercises, in asmuch, as if euer the kingdome of ignorance raigned, it florished in theyr dayes. Papists.

5212a

And now in these last daies, wherin the Protestants Gospell (God be thanked) flourisheth, and the word of God is dayly preached, we see a great many lip Gospellers, which haue the word of God in their mouth, euen from the teth forward, how they wil dispute daily of it, how they wil make choise of their companies, & yet by their workes ye shalt know them, for some of them are great slanderers, backbiters, and scornfull dispisers of other men, many of the great enemies to the pore, such hold the gospell sometimes, for the fauour they beare to their freends, sometime, for the malyce they bere to others, some are so couetous, that they are become priuy vsurers, and open extortioners. It is a lamentable world to see, in this present age, the verye picture of the yong man, that wold learne to enter into the kingdome of heauen, but would not forsake and sell all that hee had to follow Christ. An other sorte you shall see, to be like Cleophas, to goe with Christ and yet not to know him, these are lyke such as S. Paule speaketh of, that wyll come in the latter dayes, hauing a shewe 2, Tim. 3, of godlines, but denying the vertue therof, and as the Apostle sayeth in an other

place,

place. They say that they know God, whē as they deeme him in their deedes because they are themselues abhominable. The Prophet Esay doth sharply reproue such hypocrits, saying: Heare ye this O house of Iacob, which are called by the name of Israell, and are come out of the waters of Iuda, which sweare by the name of the Lord, and make mention of the God of Israel, but not in trueth nor in righteousnes, for they are called of the holy cittye, and stay themselues vpon the God of Israel, whose name is the Lord of hostes. Esay, 48, 1. 2.

The very like hipocrites doth ý Prophet Ieremy recite, saying: Run to and fro by the strætes of Ierusalem, and behold nowe and knowe, and enquire in the open places thereof, if yee can find a man, or if there be any ý executeth iudgment, and sæketh the trueth, and I wil spare it, for though they say the Lorde liueth, yet they sweare falsely. Thus may yee see in this briefe discourse, the heape of aduersaries, which the church alwaies hath had, and yet hath, woorking vnder the colour of holines, by reason whereof, they haue not onely brought their mischiuous purposes the sooner to passe, as it is sayde Iere. 5. 1, 2,

52128

before, in hindering the building of true holines, but by this meanes the credite and honor of the godly, euen beene enbased, and oftentymes hadde in suspition, yea condemned amongst a great many of indifferent worldlings: wherefore that the one may the better be known from the other, euen as I haue before layde downe the maner and behauiour of the wycked, and their hypocrisie, so will I, as my text leadeth me, lay downe the conuersation and behauiour of the godly, with their profession, that as the one is seene & knowne by hypocrisie, so the other may bee seene and knowen by constancy.

In Zerubbabell, otherwise called Barachias, together with Iesuah & the reste, fathers of Israell was founde this godlye disposition.

1 That they refused the aduersaries offered helpe, lothing to ioyne with them.

2 They professed themselues to build together.

3 Vnto the God of Israel.

In the first fruit of their good profession & constancy, it appeareth, that they allowed not of the offered helpe and assistaunce of the aduersaries, although indeede the

present

present occasion of newe repayring their Citty, and laying the foundation of their Temple, requyred al helpe and assistance, yet (their purpose and labor considered) they meant nothing les (beeing the children of God) then themselues to doo it, that as the Temple was a place of holye exercises, and a nurtery of an euerlasting sanctuary, so it shoulde be erected by none but such as were vnfainedly the Lordes workmen. Wherefore this seemed to be a godly purpose in the children of God to refuse these aduersaries, and not to esteeme of their labours for two causes. First, for that they wexed not fainte nor weary in the trauell & performance of good thinges dedicated to the Lord. Secondly, that they refused to ioyne themselues to the wicked knowing the inconuenences of a wicked participation, in the which two considerations, if Gods people do well consider, of this present so long layde before their eyes as a good example, it cannot chuse but be a fruitful patterne for us in that they thinked not at so great a labour, but were willing to do it themselues, it is notable for vs to learne, specially in these dayes, to do our godly exercises, & labors

Anno mun. 3419.

(especially which are dedicated to ỹ lord) our owne selues, without the care of our owne paynes, or the trust wee shoulde repose in others, and then wee shoulde see howe the Bysshop sometimes woulde refuse hys Register, the Justice hys Clark, the pastor hys seruing priest, the Sherife hys attraint Baylyues, the maister hys seruant, and so forth of many other professions of great charge, wherein the notable building of religion, and of a common wealth standeth at a stay, (nay at decay) for lacke of those that should take payues themselues, and not esteeme the care of the trauell, whereby the building myghte goe forwarde, for if Zerubbabel and Jeshua with the Elders of Israell, had beene lazy themselues, and committed the building to others being Infidels, the worke had neuer beene brought to passe, and surely I am perswaded, the small care & great ease that our theese builders haue, is the cause that the worke goeth not forwarde, I meane that christian religion is not substantially erected, and the common welth sufficiently stayed, but true it is that the labourer, that maketh more account of his wages, then of the performance of hys

worke.

workmanship is so hasty in his labor that the worke oftentimes shameth his master, but in steede of shame & care in these dayes, is planted covetousnes and stoutnes, the one seeketh inordinatly, and the other defendeth impudently. And yet no man can iustly charge any Prelate, Magistrate, patron, or vsurer in these dayes, for bribery, extorcion, simony, or vsury, and why? because they themselues committe none of these offences, but yet they haue factors and doers for them, therefore indeede this is their fault, if the building be good, they should do the worke themselues, for if the worke be Gods, none is to good to do it, for that cause whom the Queenes Maiestie hath thought good, eyther for the towne of a Counseller, Bishop or Iustice, is committed to the same place, to vse it and discharge it himselfe, and not by seelie substitution. O howe bothe our common weales would florish, if our cheefe menne wold by the example of good Zerubbabell and Ieshua, labour themselues, and not faint at it. And againe, I wold they wold follow the other example of them, in refusing of them, then no doubt, that muste needes be a pleasant Cuppe of wyne vnto

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5212a

the drinker, whose dregges are purified & cleansed, so that gouernment especially (because in them consisteth the cheefest building) must needes bee good and profitable, which do seperate themselues from byters, extortioners, factors, and wicked enticers, which many times corrupteth a whole country, & hindereth many a good minde. The Lord in any wise would not haue his people to ioyne with Infidels, least that by touching of pytch they might
Eccle.13,1 be defiled. The Prophet Dauid said, with the wicked thou shalt bee wicked, & with the frowarde thou shalt learne frowardnes. It is dangerous to lay towe by the fire, or to ioyne the Lambe to the Wolfe, for the wycked do alwaies more forcibly infect, and corrupt, then the good do or may change or alter. And what felowship hath Christ with Belial, therefore it is the part of all good and godly men, vtterly to refuse the company of the wycked, although they wyll offer their labors, and counterfeyte their simplicity, I meane such as are giuen ouer to worke wickednes, and in whom there is no hope of reconciliation and amendment, of whome
1,Cor,59,11 S. Paule speaketh of saying: But nowe I haue written vnto you, that ye cõpany

not together, if any that is called a brother, &c. An other good and godly example they do shew in their second disposition, when they will build together themselues in the which is most notably seene & learned the vnity of the builders, in that they wyl ioyne together among themselues, when they goe about a godly purpose, and not the one to drawe backward while the other goeth forward, the one to stand styll while the other laboureth, the one to slepe while the other watcheth, and so forth, for that is ỹ spynning of Penelope her webb, which was neuer brought to good ende. Hence is it that the wiseman commẽdeth the vnity of brethren, because it is ỹ fountayne of a good disposition, and it is the pricke that setteth forwarde euery good worke, it is the cause that religion is profited, the common welth profited, and euery good and vertuous action commended. For this cause is it that S. Paule commaundeth, That euery one endeuour to kepe the vnity of the spirit, for by so doing, the worke shalbe both the better and the sooner brought to good passe, for whereas there are seuerall sortes of faculties in building, as the Mason, the Carpenter.

Second disposition.

Eccl. 25, 1

Ephe. 4, 3.

52128

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the Tyler, and so forth, with many other assistants, euery one of them conferring hys owne profession with the residue, in a full entent to further the building, shall make the building the better, and bring it the soner to an ende, whereas they shall louingly consent together in vnity, euen so, among Gods people we haue many orders, as the Minister, the Lawier, the phisition, the Magistrate, the priuate housholder, and so forth, and euery one of them a workman, to helpe further the building of the Sanctuary. If all these do not consent together in the vnity of fayth, in the band of charity, in the study of godlinesse, not preferring worldly causes before heauenly, they cannot further the buildyng with a beautifull shew, nor hasten it to a spædy perfection, & therfore these wordes VVe wyll build together, be of great importance, and do giue a good example to ỹ godly, to consent and agrée together, for otherwise, as the Mason and Carpenter dissenting, wyll neuer build well, nor bring the worke to a good ende, euen so, euery man in his vocation & calling, some in preaching true religion, some in reforming manners, some in teaching a godly

lyfe,

life, and euery man in shaping something or other for the building of true holines, if they vary or fall at square, they do greatly hinder the building: wherfore, as the armes, legs, eyes, feete &c, in one body do consent in their seuerall offyces, to the seruing of one bodye, euen so euery calling shoulde in his seuerall vocation, serue in the vnity of spyrite to the buildinge of Gods holie Temple, but as I sayde, if one bee quicke, and an other sloe, if one buylde vppe, and an other plucke downe, that workmanshyp wil hardly be brought to good passe, no more can it bee wyth true religion, if one be of thys mynde, and an other of that, if one goe forth and an other goe backe. What is it but as S. Paule sayth, a denying of Christe, and a hinderance to knowledge. An enuious mynde, and selfe wyl, be great hinderers in these dayes, which in dede, do laye their foundation vpon affection and selfe loue, and therefore the buildyng can not be good. Wherefore they that wyll bee sounde, and sufficient builders, must laye their foundation vpon Gods worde, and that is the building that is founded vpon the rocke, and wyll not fall by stormes or tem-

52128

tempests, as our saviour Christ sayth. It
Math.7. is the same foundation that shall stande
when heauen and earth shall fayle, and
therefore all the Prophets, Apostles, and
(a) Deu.4, (b) Psa.119 (c) Rom.1 (d) Eph.6 Martirs, builded their knowledge & pro-
fession thereupon, some calling it (a) wis-
dome, some a (b) light, some the (c) power
of God, and some (d) a sword, according
to the mighty working and power there-
of, from the which foundation, if any man
flee, following his owne wyll or the inuen-
tions of men, let him be perswaded that
his workmanship is in vaine, for his buil-
ding will not stande. The third and last
The thyrd disposition of the godlye. disposition of these godly men, differed far
from the purpose of the vngodly, as appe-
reth euen in the plaine words, for the ad-
uersaries sayd vnto Zerubbabell, and the
rest, We seeke and doo sacrifice vnto the
Lord your God, and Zerubbabell & the
rest sayd, Wee will builde vnto the Lorde
our God, in the which let vs see euen the
confession of ỹ vngodly, in ỹ they haue not
the power to name ỹ Lord their God, and
againe, the confession of the godly, in that
they hold a firme faith & assurance to cal ỹ
Lord their God, nowe in ỹ they are direc-
ted, the one by Ezer Hadden an Idolater,
and the other by Cirus a worthy and no-

ble King, it dooth appeare that the one fa-
uored Idolatry, and the other true reli-
gion, for in that Zerubbabel with ỹ reste
builded together vnto their God, which
they farder interpreted to bee the God of
Israel, they shewed a good, a deuout, and a
godly & Christian profession, for as indeede
we ought to offer ỹ sacrifice vnto God, and
put our trust in God, as the Prophet sayth Psal. 4. 5.
so ought we to haue a spirituall care to
vnderstand what he is, & whether of right
all honor appertaineth vnto him, which
we shall easily perceiue, by beholding his
maiesty, his power, his strength, his mer-
cy, his loue, his omnipotencye, in creating
vs and all the worlde, in gouerning vs &
ruling all things, in defending vs, in re-
deeming vs, in sanctifying vs, and in cal-
ling vs, and in giuing all things necessa-
ry for vs, in lightning our mindes with vn-
derstanding, in refreshing our consciences
with good things, whereas on ỹ other side,
(for ỹ iudgement of Idolatry) we finde not
the like vertues & consolations in ỹ work-
manship of mans hands made, to be hono-
red & worshipped as a god, no nor in any ỹ
creatures vnder heauē, nor in heauē, as the
sun, moone, starres, woods, stons, calfs, hylls,
gold,

gold, siluer, &c. Wherfore this name God, being an vnspeakable name among the Iewes, doth minister vnto the godly so many powers and operations, that when they shal say, Our God, they haue a heape of comforts and consolations in their hart which doth worke many godly knowledges and exercises, and extinguishe many ignorant and Idolatrous opinions. As for example, if we shold reason this wyth our selues, who hath made vs? and hetherto preserued vs? God, who sustaineth the heauens to giue light, and to powre downe dewes for ỹ comfort of the earth? God, who giueth encrease on the earth for our sustenaunce? God, who giueth all things necessary for vs here on earth? God, who hath redeemed vs, from the bondage of Satan? God, who hath prepared for vs the kingdome of heauen? GOD, the same God with hys mightye power, worke so in the heartes of all good beleeuers, that they may so learne him, know him, & follow him in this world, ỹ in ỹ world to come, euen in ỹ kingdome of heauen, they may haue life euerlasting. to the which, I beseech God ỹ father, the son and holy ghost, to send vs all. Amen.

A Sermon shewing what the Temple of God is.

1, Cor, 6, 19. 20.

Know ye not that your body is the Temple of the holy Ghost, which is in you, whom yee haue of God: and ye are not your owne.

For ye are bought for a price. Glorifie therefore God in your body, and in your spirite, for they are Gods.

THe Temple which is consecrated, and dedicated to an holy vse, for the learning and exercising of holy thinges, for the reading of the Lawe, couenant, and promises of GOD, and for the enriching of our selues in the true knowledge of Gods worde, and ỹ vse of the Sacraments, finally, for all godly vses and exercises, is the same place where in all the congregation dooth meete together, in a deuout minde and pure hart, to call vpon God, the creator and maker of all things, to whom he dooth in the power of hys spirit appeare, which place is therefore called the Temple or his house, because of the holy exercises, and godly ser-

uices which are there done, and for those exercises sake, & because it is called Gods house, it ought to be kept cleane, and not defiled, neyther ought it to be reserued for any other vse, then for the exercise of holy thinges: and for that cause our Sauiour Christ did cast out the buiers and sellers out of the Temple, yet buying & selling is a lawfull trade among men. Howbeit, because of the place it was not allowed, but shaply and with expulsion reproued by our sauiour Christ himselfe. But now, the Apostle speaketh not of a Temple made of stones, lyme, and sande, in this place, but of our bodyes which he calleth a Temple, because of the vse and exercise which ought to be therein vsed, and daily exercised, which is godlines, & therefore it is called the Temple, or tabernacle of the holy ghost, wherin the holy ghost as a patron & president of Gods power dwelleth.

Ioh. 2. 15.

And as on the one side, euery manne and woman, should in hys hart, reade, learne, exercise, and dayly vse godly meditations, godly lawes, and godly obseruations, and also yelde the Sacrifice of thanksgiuing, and the offering of righteousnes,

oulnes, and dayly ſtrengthen the ſame with a feeling conſcience, a faithfull hart, a charitable mind, and an humble deuotion. So on the other ſide hath God gyuen hys holy ſpirit to be reſident therein, as a pledge of his loue, which dayly worketh in vs, knowledge, deſire, cheerefulnes, ioyfulnes, patience, loue, & al heauenly riches aſſuring our ſpirits, that we are the children of God, to our great and endles comfort, for which occaſions ſake, we are wylled by the Apoſtle, not to greeue the ſame ſpirit of God, by the which we are ſealed vnto the day of redemption, for in that hee is dwelling in vs, and remayning as in an houſe among vs, wee trouble & greeue him, when we prophane and abuſe his tabernacle or dwelling, eyther with pryde, whoredome, drunkennes, enuy, theft, murther, idlenes, filthy talke, ſurfeyting, or like, becauſe they are not exerciſes agreeable for the Temple of God, and then, yt buying and ſelling, which is lawfull, bee prohibited the Temple, in reſpect of the materiall Temple, much more theſe filthy abuſes, ought to bee caſte out of the Temple, in reſpect that it is our bodyes, being of greater price and eſtimation then

52128

the building of ſtone. Herevpon the Apoſtle ſpake in this place, of the abuſe of filthy fornication, and inceſtuous incontinency, that it was ſuch a great ſpot, as greatly defiled and polluted the whole body of the malefactor, which was the Temple ordeined for godly exerciſes, and therfore gyueth this ſentence a little before, That he that ſhall defile the Temple of GOD, him ſhall God deſtroy: becauſe wee are called, not to vncleanenes, but to holines, not to fulfill the deſires of the fleſhe, nor to ſatiſfie the luſts of our carnal minde, but to purge our corruptible man of them, and to adorne the Temple with godly ornaments, that like as the Temple of Salomon, and the Temple of Zerubbabell were garniſhed, the one with godly ornaments, and the other with peace, ſo our Temples, I meane our bodyes, ſhould bée decked, and furniſhed with ornamentes, méete for ſuch an inhabitant as the holye Ghoſt is, and the ornaments méete for this Temple of ours, is fayth, loue, truth, mercy, pitty, chaſtity, knowledge, wiſedome, and ſo forth. which vndoubtedly are already ſent downe by God to vs, to garniſh this his Temple in vs, if by our owne

Cap, 3, 17

Hagge, 2,

owne disobedience and wickednes, we do not defile them, and banishe them, but I am afrayd, and it doth partly appeare by this present age of ours, that we so greeue the holy Ghost with worldly affections, and filthy delights, that wee banish bothe the holy Ghoste, and also defile those noble vertues which are giuen vs, as ornamẽts to pollish our Temple, so that both fayth, truth, mercy, loue, honesty & al, are gon to heauen to chalenge the celestiall rome, for that the harte of man is so defiled with sin and wickednes, that all the whole worlde is corrupted and ouerflowed with iniquity, and the inhabitants that now do holde the hart of mã as a dwelling place, which are, disorde, selfe-loue, carnall pleasure, and worldly loue, haue vtterly expelled and quite banished, these former noble vertues from the mind and hart of man, in so much that if we behold them as they are, they worke a great confusion, and ouerthrow of all christian order, and corrupteth euery good conuersation, and are set vp as Idols in the Temple of God, for if you loke into the first of these inhabitants or Idols, which is disorde or variance, that is to say, the iarring and secrete Discord.

malice among housholders, cities, prouinces and kingdomes, yea euen within themselues, one detracting and slaundering an other, one eating vp an other, one ouerthrowing an other, one taking away from an other, one robbing from an other, one murthering an other, and one vndooing an other, it is euen an hel to see it, and a lamentable matter to see the renting a sunder of Christes poore members, & the putting of loue and charity to flight, miserable is that estate, that shall see such an exile. Sathan dooth worke so mightily by flatterers, and mens eares are so ready to heare them, that discorde and variance being quickly sowen, maketh a spedy harnest, and it is so contagious, that it hath almost infected all the worlde, in somuch, that it is to be demaunded, who is free from a hatefull harte? or from a dysdainfull and malicious stomacke? and our nature is such, that wee can hardly sustayne it, it is a token that we are voyde of good affection, for when our neighbour or brother hath offended vs, or trespassed vs a small matter, to the value of one grote, is not our nature ready to spende twentye shyllinges, or twenty nobles to be reuenged

ged by extreame Lawe, thys proceedeth not frō Iustice, to be restored our wrong, or from patience, as the Apostle sayth, to forbeare one an other, for then we would looke but for a bare recompence or restitution, according to the measure of the damage, yea and that with patience, but it appeareth that we are hatefull and malicious, when we can not endure a grote damage, and yet can afforde the spending of twenty shyllings, thys proceedeth altogether from the ranker of stomacke. Besides all thys, the manner of thys present world, is to stomacke at the happy estate of others, who are eyther promoted to wealth, or lyfted into fauour, contemning them with a malicious hart, iudging themselues (euery man in hys owne opynion) to be as worthy of the same happines, as they that haue it. In this thyng, they obserue their malice, and looke not into the distribution of Gods purpose, gyuing to whom he wyll, and taking away from whom he wyll. God grant that these discordes do not admitte our aduersaries boldnesse and courage, to our ouerthrowe, for if it shoulde come to passe, I feare mee a greate manye woulde

pray vppon their stomacked neyghbours, bending their enuious harts, rather then theyr country quarrel. The great citty of Numantia, being very strong and populous, was besieged of Scipio, and he layde siedge vnto it a long time, and neuer could ransacke it, in the ende, the Cittizens fell out among themselues, and were at variaunce, then theyr force weakened, and themselues drew not together, by means whereof, Scipio easily toke the Citty, to theyr great spoyle and ouerthrow. Salust sayth, Concordia, res paruæ crescunt, discordia magnæ dilabuntur. By concord small things do encrease, and through discorde, great things come to decay. Our Sauiour Christ sayth. Euery kingdome deuided against it selfe, can not endure. Wherfore, as the prophet Dauid saith, O howe good and ioyful a thing it is for brethren, to dwel together in vnity, for that vnity is so swéte & comfortable vnto thē, as the dewe that falleth vppon Hermon, and as the hils haue no other comfort but the dewe of heauen, for it hath no running Ryuers to comfort the grasse thereof, euen so, nothing doth make a more prosperous estate among men, then vni-

Math, 18.

Psal, 133.

tie,

tie, as it is a fit ornament for the Temple of God, euen so is discorde a foule pollution, and a filthy spotte in the members of men. An other inhabitant or Idoll, that is placed in the Temple of God, I meane in the hart of man, is selfe loue, a quality or disposition, altogether purposed to vnsettell good order, and to vnioynt the society of man, and to extoll himselfe, and to throw downe others, this happeneth first in those that do insatiably scratch & heape vnto themselues, although they take from others to their vtter decay, these men are voyd of pitty, hard of conscience, not fearing God, nor forcing the Lawe, if they chance to be touched with the Lawe, they will alwayes haue a shift, eyther to cosen the Law, or to blind the Iusticers of law, or to bribe ỹ ministers of law, and whatsoeuer they do among the common sorte of people, in company, pleasure, solace, or trauell, they will be sure, if they be dealing of nutts, they will reserue the kernels to their owne share. These men are knowen, sometimes by a fayre flatteryng face, as a Scorpion, sometimes by groning, and making themselues sicke, as Achab did, sometimes by a suddaine fitte of vnusu-

Selfe loue.

How yee shall know them.

52128

vnusuall liberality, in giuing a cuppe of drinke, but then beware the Fox. I haue heard it reported, that the Fox will tomble and make sporte before the Connies when he goeth about to catch one. Sometimes, by a rare fayre salutation, as the Iewes that came to take Christe, sayde, Hayle master, but alwayes ye shal know them by the parting blowe, for though the Cat play and dally with the Mouse, yet in the ende, she grypeth him to death, and aboue all the markes that I haue spoken of, to know this sort of selfe-louers, I hold this the chiefest, that is, they vtterly hate and contemne those men, that they be perswaded they can get nothing of.

An other sorte of selfe-louers, are such as cary a proude and a lofty mind, accounting themselues the singuler menne of the world, disshabling others, and discrediting others, to be best accounted of themselues, these haue a kinde of secrete enuy in theyr harts, for if you commend this mã, or that man, eyther for wisedom, honesty, welth, pollicy, manhode, comelines, vertue, learning, or any other good quality, straightway he will finde one occasion or other to disshable some of these qualities or vertues you shall quickly espye these kind of selfe-

louers, either by their sælines, or by theyr silence, their sælines I account, a slender wysedome, or a sickly conueiance in theyr talke and communication, howbeit, they are full of iolity, and floe with such strang phrases as they themselues haue but borrowed, and are not acquainted withal, the other triall is silence, which you shall approue by consenting wyth his dislikyng, and discommending of al men, in those former qualities and vertues, but then you must commend it in hym, & so if you finde him either to stammer or to bee silent vpon your commendation, then thinke no other but you haue found ỹ fole, for Tully doth so call them saying. Qui innititur suæ prudentiæ stultus est, he that stãdeth vpon his owne wisedome, is a fole.

Both of these sorts of selfe-louers are filthy and abhominable Idols, vnsæmly for the decent temple of god, howbeit, ỹ whole world almost is combred with thẽ in these present daies. S. Paule himselfe speaketh of them that such shall come in the latter daies, as shalbe louers of thẽselues & vnnaturall An other most horrible Idol that doth much defile & prophane ỹ temple of ỹ holy ghost, is, carnal plesure, which is such a de-

2, Tim, 3.

Carnall pleasure.

52128

detestable desire of the flesh, as corrupteth knowledge, defileth the conscience, deformeth the soule, imprisoneth the mynde, and polluteth the members. It is that deuilish motion, which doth wholy carry vs from God, and swalloweth vs vppe in shame, I say vnto you, it is that thing, as if it were shaped, nothing would seeme more ougly or monsterous, for it translateth men into the forme of beasts, and into the nature of deuils, and therefore, an vnfit ornament for the Temple of God, whose reward is most horrible, eyther wyth shame, or with most odious and intollerable diseases, or with extreame pouerty, or with the blotting out of a posterity, or with eternall damnation, the Apostle sayth, The adulterer and fornicator shal not inherite the kingdome of heauen. I beseech thee O Lorde God of heauen, to gyue little Englande repentant harts, and feeling consciences, to purge their Temples of this filthy sin, Amen.

Worldly loue.

There is an other Idoll in this Temple of ours, to whom all honour in these dayes is attributed, and which doth onely take away the honor due vnto God, and doth most abhominably pollute our harts, which

which is, the loue of the world, Thys Idoll doth so mightily allure, and so strongly prouoke, that it doth wholly rauish mẽs harts, and altogether withdrawe theyr mindes, from the true loue of God, from the estimation and dignity of hys worde, from the Law of nature, from mutuall loue, from the Kingdome of heauen, and from all other good and godly estimations. In so much, that we may say with ỹ Poet, Quid non mortalia pectora cogit auri sacra fames? What doth not the cursed desire of mony prouoke? It made Iudas sell his master Christ, and in these dayes, it maketh not onely a great many to sell their master Christ, but vtterly to forsake him, it is the prouoker of displeasure betwixt man an man, it is the ingenderer of theues, it hatcheth cosoners, extorcioners, vsurers, pillers, pollers, periurers, murtherers, flatterers, sycophants, it maketh offycers and magistrats blinde, that they cannot see notorious offenders, it causeth many to make ỹ ministry theyr refuge, to the perishing of many a soule by their ignorance, it hath disordered the noble estate of matrimony, prouoking many to marry for muck, and to like for lyuing,

52128

uing, wheras afterward in hart they hate all dayes of their life. A great many harts it defileth with dissimulation, contempte, enuy, vncharitablenes, hardnes, and so forth. It maketh the sonne to wysshe and expect the fathers death in respect thereof. It maketh men to buy offices, and seeke for dignityes, onely to haue the world, not regarding Iustice or reformation, but cõmodity, and aduantage, which greatly decayeth a common welth. It causeth many a conscience to shutte vppe his compassion from the poore, and it is the onely Porter in rich mens gates, to barre fast the doore. Many a man setteth his sonne to schole, not for vertues sake, but for the worldes sake, many a one preferreth hys Sonne to the ministry, not for to preache, but to haue lyuing, many a one preferreth hys Sonne to be a Lawyer, not so much to doe equity as to get the world, and so of euery faculty, all is for the world.

Howe many bee there that purchase Heauen for theyr children, and bryngе them vppe in such order as they may godlye behaue themselues, as meete members for the kyngdome of heauen, nay rather they seeke by all meanes to purchase

the earth for them, howe many seeketh to enrich themselues with the treasure of the kingdome of heauen? Euery man seeketh by al meanes to possesse the earth, and yet they see not this difference, the one bringeth ioy, the other sorrowe, the one giueth life, the other death, the one ioy and felicity, the other penury, misery, sicknes, and calamity.

What reward had the rich man in the Gospell for all his abundance of treasure, lands, lyuinges, goods and delicate fare, yet in the ende he was rewarded wyth a miserable death, at which instant, hee had three attendantly that greedily gaped for hys death, that is, the executor for hys goods, the wormes for hys carkas, and deuil for his soule, & this was ỹ end and fruit of hys worldly greedines and insatiable desire, such men must needes runne to a bad ende, whose beginning and continuance is naught, howe can that mann haue hys part among the godly, that hath alwaies fauoured infidelity. It is impossible to serue God & Mammon, they haue serued Mammon, therfore his seruants they are to whom they obey, whether it bee of

Luke, 16.

The rich man his executors.

sinne

sinne vnto death, or of obedience vnto righteousnes. Thus I haue briefly shewed you, howe that wee are the Temple of God, and what Idols we haue set vppe in the same, to the great confusion of our selues, if we repent not in time.

Second parte.

Nowe, as in the first part I haue shewed you what we are, so in this second part I purpose to shewe whose we are. The text sayth, Ye are not your owne, & bryngeth in the reason, for ye are bought for a price. In these wordes are many excellent & comfortable consolations. In that (our vnworthines, and state of damnation considered) wee are translated from darknes to light, from death to lyfe, from mortality, to immortality, from a miserable worlde, to an euerlasting worlde, replenished with all ioy and consolation.

Againe, so much the more is our comfort, in that we are no more our owne, or resting in our owne power, for if wee were, such were our weakenes, that wee should fall againe to damnation, and such were our insufficiency, that we could not ryse agayne of our selues, but shoulde bee vtterly lost, wherefore, wee are nowe hys that can sustaine and vphold vs, that wyll

preserue

preserue and kéepe vs, and who in this life hath sealed vs with grace. and in the world to come with life euerlasting, and none els can doo it, or could doo it, but ẏ only & blessed God which already hath doon it And againe, in that we féele the force of sinne alwaies working in our bodies, and continually suffer the tyranny of sathan, howbeit, it shall not bee imputed vnto death, for the blood of Christ Jesus, hath taken away the force of the Law, and the sentence of guiltines, into whom wee are now graffed and vnited. So that nowe to sée our translation, our adoption & estate to be changed into the sonnes of God, and we our selues as children in his seruice, are in a most comfortable estate, in ẏ wee are his who will not lose but preserue vs.

Now, in that the Apostle sayth, Ye are not your owne, but that wee are bought for a price, it doth appeare whose we are, and who hath bought vs, for we are as I sayd, the sonnes of God, and members of Christ Jesus; purchased by his precious bloodshedding, as appeared to the Ephesians. But now in Christ Jesus, yee which once were farre of, are made néere by the blood of Christ, for hee is our peace, which Eph. 2. 13, 14. 15, 16,

5212a

hath made of both one, and hath broken the stoppe of the partition wall in abrogating through his flesh the hatred, that is, the Law of commandements, which standeth in ordinances for to make of twaine, one newe man in himselfe, so makyng peace, and that he might reconcile bothe vnto God in one body by his crosse, and slay hatred thereby. And as touching that we are not our owne, neyther haue power ouer our selues, but translated into a better estate, and into a surer safegarde, it dooth most comfortably appeare in Saint Paule to the Romaines, where he sayth. Rom, 14, 9 Christ therefore dyed and rose againe, and reuiued, that he might be Lord both of the dead and the quicke, so that our seruice and all that euer we haue, beeing so deerely bought by his precious blode, is subiecte to his dominion and rule, wherin we may (to our great comfort) behold our safety, in that we are imbarked in so strong a castell and defence, as he is, against whome the power of hell cannot preuaile. And in that we are alienated & changed from our accusable and damnable estate, to become (by ỹ righteousnes of Christ) the acceptable children of God, in thys consisteth our

honour

honour & nobility aboue all the creatures that God hath made, which chaunge, we find in ỹ Apostls wordes to ỹ Galathians, saying, Wherfore ỹ art no more a seruant but a Sonne, yf thou be a sonne, thou art also the heyre of GOD through Christ. Gal,4,7,

It is a most excellent comfort, where this alienation or chaunge is founde among men, especially where God himselfe doth it, for he doth it alwayes for the better.

Wee finde that the name of Abram, was chaunged into the name of Abraham, the name of Jacob, into the name of Israell, and the name of Saule, into the name of Paule, the significations of whych names, are bettered in their exchaunge.

And so doth it happen in vs, in that our exchange is for the best, for nowe we are beautified wyth grace, that were deformed by the accusation of the Lawe, and for that wee are the sons of God, the riches of grace is bestowed vpon vs, as S. Paule saith, By whome, (that is by Christe) wée haue accesse through faith vnto thys grace wherein we stande, for thys occasions sake, we are called the temple of god, because we are incorporated by Rom,5,

52128

grace into Christ Iesus: who is the very pure and vndefiled Temple in whom his father is truely glorified, we had beene a filthy and polluted temple, if we had stode of our selues, and depended on our owne power without this gift of grace, but because we haue accesse through faith into this grace, hauing apprehended grace, the spirit of God doth worke mightily in the faithfull beleeuer. Therefore it is a necessary doctrine proceeding out of this text of ours, Ye are not your owne. For vs to learne and see, first what ỹ power of man is, and what free will he hath, and thẽ what merite he deserueth before God. In the which considerations, wee shall finde so great knowledge of our imperfection, that by the view thereof, we shal attribute the more honor, glory, and thanks vnto God, who worketh all in all. As touching our power, it is so small & so slender, that wee are not able of our selues to thinke one good thought, wee are not able to do any good thing, wee can not strengthen our weakenes, we cannot make our selues to grow, we cannot lengthen our dayes, nor yet can we resist death, neither purchase vnto our selues life. As the Prophet Ieremy

remy sayth, O Lord I know that the way of man is not in himselfe, neyther is it in man to walke and direct his steps, and as S. Paule sayth, what hast thou that thou hast not receiued. If man hath any good thing in him, it proceedeth from aboue, as the Apostle Iames sayth. Euery good and perfit gift commeth from aboue, whether it be knowledge, life, strength, sayth, honesty, &c, it is all from God, and by God. Iob speaking of mans time, sayth. Is ther not an appointed time to mã vpon earth? and are not his dayes as the dayes of an hyreling? Our Sauiour Christ sayth, we cannot adde one ynche vnto our stature. And therfore, as we haue no power of our selues, to do what wee list, as appeared by Balam, who was hyred by Balake to curse the people of God, and he and hys Asse were interrupted by the way, and were not able to go forth. And as S. Paule in his blindnes of minde, was strokẽ with blindnes, and inhibited to persecute Gods people, wherein his power was weakened, and the strength of hys wyll was discouraged, there is it that Christ sayth, Without me ye can do nothing. Euen so haue we no wyll of our selues, that is a-

Ierc, 10, 23

1, Cor. 11,

Iam, 1.

Iob. 7, 1,

Numb. 22.

Ioh. 5.

52128

uailable to dw any thing, vnlesse it be gy-
Math,16,17. uen from aboue, as appeared by Peter,
when he made his confession of Christe, it
was told him by Christ, that flesh & blode
had not reuealed that vnto him, but hys
heauenly father. Likewise, in the tenth
Mat,10,20, of Mathew, our sauiour Christ sayth. It
is not yee that speake, but the spirite of
your father which speaketh in you. And in
a great many more places in ỹ scriptures
it appeareth that mann hath no power or
will at all of himselfe to dw any thing, vn-
les it be gyuen him from aboue, and it
standeth in great reason, and to the godlye
sæmeth very comfortable, for if we should
A reason why we haue not free wyll, haue wil, we must be free from sin (which
cannot be) whereby our wyll might tend
vnto god, or els in this state of sin where-
in we stand, how can wee but yælde sinne
and wickednes, according to the originall
of nature, and then is our wyll polluted,
and the effect nothing worth, therfore wé
haue the helpe of Gods spirite, which wor
keth in vs by ỹ vertue of our head Christ,
who hath sent the same spirit vnto vs, by
the which spirite, we worke godnes ef-
fectually, and necessary it were, that God
shoulde haue hys prerogatiue of working

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in vs, because he knoweth what wee haue nede of before we aske, and he giueth better then eyther we can desire or deserue, and his grace is not in vaine in vs for his parte, neither ought we to vse it in vaine for our parte, and therefore we may bee assured of the best interest and right, when we hold of God and not of our selues. It is sayde, that one heare of our heade shall not perysh, which vndoubtedly is spoken because God preserueth vs, and therefore is God, among many of his vertuous names, called Adon, in the Hebrewe, which is custos, or seruator, a keeper or preseruer.

It was hee that preserued Daniell from the hungry Lyons, & Sydrac, Misac, and Abednago, from the hote Ouen: when the Martir Stephen hadde much a do, and great disputation with the Libertines and Cirenians, and them of Alexandria and Cicilia and Asia. These aduersaries were not able to resiste the wisedome and the spyrite, by the which he spake, and thus to our greate comforte wee see that the worthiest worketh, & that is effectuall, if we should worke our wyll, it woulde be so weake and so wycked, as

Adon.

Acts. 6, 10.

52128

would be accounted nothing worth. And therefore is it , that to our comfort it is spoken, that we are not our owne, but his that careth for vs, and hath the ability to prouide for vs, euen the best. Now therefore let vs examine our selues farther, and see our merits & deserts before God, which many haue preached and allowed to the great ouerthrowe of the estimation of Christ his death and passion, as though there were an ability in men to deserue any thing at Gods hands, which is contrary to the Apostles doctrine, who sayeth, When we haue done all that we can do, yet we are vnprofitable seruants. But for the better tryall hereof, let vs examine all our dædes, be they neuer so good, as continuall prayer, vnfayned loue, pitty, dayly feeding of the poore, the preseruing of our bodies in chastity and honesty, forsakyng the world, the flesh and the deuill, or what els may be commendable in a man, is it able to match one of Gods gyfts? as our vnderstanding, our sight, our health, our sound lymmes, our nourishment, our lyfe, our children, our peace, wyth a great many moe blessings, can it deserue any of these, nay rather doth not one of these blessings, deserue and require all those good

Mans merites.

dēdes at mans hands? yes no doubt, how say ye then to a greater blessing then all this? who hath giuen Christe Iesus to shed his precious blood, to purchase vnto vs the kingdome of heauen, and lyfe euerlasting? euen he vndoubtedly, that can neuer be iustly recompenced by a sinful mās obseruation, and conuersation, be it neuer so holy, and therefore is it that wee are alwaies in debt vnto the Lord, and for that cause is it that our Sauiour Christe hath taught vs to desire God in our prayer, that he will forgiue vs our debts, as wee forgyue our debters, and then howe can we deserue any thing at Gods hands, whē we can not make recompence for the smalest things that we haue had already, and do dayly receiue. Wherefore it seemeth to be a very comfortable doctrine vnto vs, in that wee are not our owne, and in that wee are boughte for a price, for if wee were our owne, we should perish as men that are wicked sinners, and as men that can do no good thing, nor deserue any good thing, therefore of all creatures wee are happy that wee are bought by his blode, who hath made vs acceptable before hys father, and by whom and in whom, the father

52128

ther is well pleased, and by whose onely meanes the kingdome of heauen is purchased for vs.

Our duety

Wherefore this laste parte remayneth for vs, and is required at our hands, as a duety, that wee glorifie God, which is as much to be vnderstanded, that we attribute not onely the power, superiority. and excellency vnto God alone, but also that we serue him, loue him, thanke him, and obey him, according to his worthines, and that vndoubtedly, is so much as can neuer be fully performed at our handes, how be it, so farre we must endeuour our selues, and so farre stretch our selues, as the measure and ability of Gods spirite is giuen vnto vs, and because wée should neyther be weakelings in the power of the holy ghost working in vs, nor yet dissemblers, in outward holines, hauing no inward tast, we are wylled to be seruaunts, both in spirite and in body, because they are both Gods, that is, God hath purchased them both to set forth hys glory in them, as in a holy place or Temple, and to glorify God, is (aswell in spyrite as in body) to giue the excellency, or superiority vnto him, and therevppon in

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the same spirit and body to all things that are required at our hands, and are best agréeable for our calling, which is far more to be apparant in vs, then in any other creatures, by how much we are more excellent then they. The prophet Dauid sayth. The heauens declare the glorye of God, and the firmament sheweth his hand by worke, which is asmuch to say, as these creatures, that is, the heauens and firmament, do shew their order, course & effect, as is appointed them by God, and they do their obedience according to his wyll and pleasure, the sunne, mone, and starres do shine and kéepe their order and course, and haue done from ỹ beginning, the clowdes haue powred out their moysture, and yet these are not reasonable creatures, but ordeined as seruants vnto man, and because God hath appointed them in theyr seuerall offyces, they haue performed it according to his wyll. Howe much more shold man set forth the glory of God, that is to say, to performe that which God willeth to be done in him, namely, to shewe the effects of hys creation, and the effects of his vocation, for he is made a manne, hee shoulde not behaue hymselfe as a beast Psal, 19.

beast that hath no vnderstanding, eyther in filthy lust, as ỹ swine, or in deuouring one an other, as the Wolfe, or in subtilty, as the Fox, or in enuy, as the dogge, or in flattery, as the Scorpion, or in hypocrisy, as the Crocodile, or in slothfulnes, as the Asse, but to vse himselfe as a man, which is a state aboue all these creatures, and as we are endued with reason, so we shoulde vary from the brute beastes in the difference of things, that is, to vse the good and refuse the bad, and especially because wee are called by God, redeemed by hys sonne Jesus Christ, and sanctified by hys holye spirite, we should therefore shewe our effects of Gods power working in vs, that as the Sunne is made to shyne, and in shyning doth glorifie God, because he performeth the effect and ende of hys creation, so should man performe and dw the effect of his creation and vocation, the rather because he hath the power of sanctification, and is made the vessell of holines, and this effect is to liue godly, not onely in outward shewe, (as I sayde) least hee might dissemble, nor alone in inwarde shewe least he myght be fruitles, but as well in body as in spirit, that ỹ one might

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be done in knowledge & vnderstandinge, and the other in facto, for if the inwarde spirite haue no vnderstanding or knowledge, how shall the dum and senceles body, which is but a corrupt thing, vtter any thing els but corruption, wherfore, the glorifying of God in man, dooth consist in true knowledge, in sure fayth, in perfitte mortification, and in a godly conuersation, that so we might behaue our selues in duety to God, in loue to our neighbours, in honest and godly conuersation amenge our selues, that so much we should surpas all other creatures in our duety, behauiour, and calling. By howe much we haue a superiority aboue them. Our Sauiour Christ sayd, Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. And likewise the Apostle Peter sayth. Haue your conuersation honest among the Gentils, that they which speake euill of you, as of euill doers, may by your good works which they shall see, glorifie God in the day of the visitation. So that now, to acknowledge God as he is, and to behaue our selues godly and honestly, according to Gods will, is to glorify God, and

Math. 5, 16

1, Pet, 2, 22

52128

and to beautify hys temple, in which doing, as we shall shewe our selues meete tabernacles and tempels for ỹ holy ghost, so I beseech God, with the strength of the same his holy spirit, to clense and purge our inward man, from al corruptible motions, and desires, and strongly to defende it from all fantasies, and illusions of sathan, that exercising all godly and honest conuersations and studies, we may onely be setled and established to sette foorth the glory and excellency of almighty GOD, that in ỹ ende we may be rewarded wyth the crowne of glory, in the glorious kingdome of God, to the which I beseeche God the father, sonne, and holy Ghost to send vs all.

Amen.

FINIS.

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Chunch